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Phenomenal & Philosophical.

A VOICE FROM THE PULPIT.

We have before us the manuscript of a sermon on Spiritualism, preached by Rev. HERVEY ELKINS, of Glover, Vt., a clergyman of the Universalist connection, from which we make the following extracts,—the whole being too long for our columns. Mr. Elkins, who has before contributed to our paper, manifests a liberality and catholicity of spirit which might be imitated to advantage by many of his brethren, as well as by the clerical profession in general. We have taken the liberty to introduce our extracts with appropriate headings.

TEXT AND INTRODUCTION.

Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good.—I THESS. v: 19, 20, 21.

It will be my purpose, in this discourse, to show that the marvellous phenomena of modern times, called Spirit-manifestations, do not conflict with our religion, as taught by the Bible.

It is the mark of a small and perverted ability, of strong prejudice and uncandid and hasty decision, to shrink from the investigation of any subject which appears new, strange, or unaccountable. To reject any theory or system, as false, unreasonable, or wicked, until we calmly investigate it, shows egregious folly or determined prejudice. Nothing should be believed until it be proved, or appear consistent to our minds. Nothing should be condemned or rejected as spurious, unless it prove itself to be so.

Even in our social intercourse with our fellow-men, distrust and confidence are the two levers which move society. No man should be treated as a scoundrel, unless he prove himself to be such. And whenever we see any one looking with distrust upon *all* men, we unhesitatingly pronounce him small and weak. So, whoever rejects a system of religion or of philosophy, without first investigating it,—whoever fears the discovery of a new truth, or is so egotistical as to think that he yet understands the one-thousandth part of all truth,—betrays weakness and folly indeed.

Let all remember that absolute truth does not suffer one whit from its enemies; its enemies only injure themselves by their denunciations. Truth is like the sun; it will shine somewhere; and all we can do by throwing clouds of dust into the air, will never extinguish the light, but only screen it from shining on us. As well might we attempt to extinguish the fires of Etna, as to destroy an absolute truth or abrogate a universal law. Whatever there is of absolute truth in any system, will live, in spite of all the opposition and denunciations of men; and whatsoever is predicated on a falsehood, an error, or a sham, though it may gain converts, will soon wane. Every theory and every phenomenon should receive attention from investigating minds, and stand or fall, according to its merits. That is, we should all seek new truths and garner them into our hearts.

Atheism, Mormonism, and every ism, should be investigated with candor, and not be declared false until we hear the arguments adduced to prove them. If they all rest on fabricated assumptions and mysterious claims, as does Mormonism, let them go to the four winds, as chaff, fit only for the fire.

WHO ARE UNIVERSALISTS, AND WHO SPIRITUALISTS.

I consider all who believe in immortality, and in the final happiness and holiness of mankind, to be Universalists, in the broad and only true sense of that term. Their system of faith is so broad and comprehensive as to embrace all absolute principles, all positive existencies, and the whole of humanity, in its pale of sympathy and love. Among us then must be ranked the Spiritualists; and an honorable class I regard them. There are fanatics among them, ignorant, credulous, unphilosophic minds, of course; but nothing has ever emancipated them from the thraldom of superstition and ignorance so rapidly as the philosophy in which they believe, but cannot yet define.

"Nothing is so contemptible as that affectation of wisdom which some display by universal incredulity." To disbelieve a demonstration, or to rail against that which we cannot comprehend, is foolish and absurd.

Whoever believes in Spiritualism is called a Spiritualist; but all men who believe in chemistry are not called chemists. Many Spiritualists know but little of the philosophy of Spiritualism; but they are called Spiritualists because they believe that spirits manifest themselves to those in the flesh. But those only are called chemists who understand the science of chemistry.

BIBLE-BELIEVERS MUST BE SPIRITUALISTS.

Now I say that whoever believes the Bible, believes that spirits did, in Bible times, make manifestative visits to those on the earth. And you who believe they once did, and believe they do not or cannot manifest themselves now, are unphilosophical and inconsistent. For to say that God or spirits could and did speak unto men two thousand or three thousand years ago, and that now they have become so imbecile that they cannot, or so haughty and uncondescending that they will not, shows a mind greatly deflected by superstition. To say that God shut down the flood-gates of inspiration when John, on the Isle of Patmos, wrote the Apocalypse, and has never and will never tolerate any more communications from the spirit-world, is sheer folly and inconsistency. God works by general laws; he is as ready to communicate his word now as ever, and his word is ever sounding in the ears of the listening few.

The many are deaf; they believe God cannot speak to them, but they must take his word as it came through Moses, or the prophets, or the apostles. But read the Bible, and you will see that the mass of men have never believed in a present revelation. In Moses' time they murmured against him, and declared he uttered his own words. In the times of the prophets they could *believe in Moses*, but sawed asunder the prophets, and believed only in a past or a future revelation. In Jesus' time they were ready to *believe the prophets*, but persecuted and crucified Jesus.

Perhaps many of my hearers think, had they lived in those days, they would not have been so incredulous. But human nature was much the same then as now; it has been somewhat improved, no doubt, by cultivation. They would have said then, as now, that the evidence was not conclusive, without even examining or waiting for evidence. They would then, as now, have hooted down human testimony; and, if they chanced to witness the wonderful works themselves, would have cried out, "It is the devil," or, "It is jugglery," or "mesmerism," or "odylic force," or "some unknown agent," though they can no more tell what these forces are, than a quadruped can solve a problem of fluxions.

SPIRITUALISM ACCORDS WITH CHRISTIANITY.

Spiritualism strips Christianity only of the mythology which has been entangled with it, and has prevented its growth, as vile weeds choke the precious plants. The world has assumed more for Christ than he assumed for himself. It has invested him with a mythological character, superhuman, miraculous. * * * The popular theology teaches us to rely on the person, Jesus of Nazareth, the Incarnate God, instead of relying on the *truths* he uttered. They forget that Christ himself has said, "It is not I that judgeth you, but the words that I speak," that is, the truths that I utter, "that shall judge you at the last day." We shall all be judged by absolute truth and universal law, and this we cannot evade. Before this judgment seat we are tried daily, and receive our sentence and our punishment. God's court is always in session, and his laws are as irrevocable in their execution as in their legislation and decision. If we transgress physically, intellectually or morally the laws of our well-being, or the harmonic conditions of life, we must suffer the consequences of these infractions, and no prayers can prevent it. We may pray, and go forth from such prayers stronger and abler to overcome our weak points; but having once sinned, the consequences will follow. No remedial agent, or saving grace, or Christ's blood, will ever save any one from the legitimate effects of causes. All that Jesus meant to convey was that the truths he had taught would purge any one from all miseries and all mischiefs.

INCONSISTENCY OF THE CHURCH.

I love to see men candid, rational and thoughtful. The church has been singing about the happy elysian state these thousands of years; but now, when its existence is scientifically proved, its members turn and say, in reality, "It is all hallucination, all a Utopia. I never did believe it; I sung it and read it, regarding it as poetry, nothing more." Then the church has been blaspheming these thousands of years, and upholding to the superstitious homage of the crowd a heaven and a future existence in which it did not itself believe. * * * * The nominal churches are in fact becoming the infidel portion of the world. I hope and pray that none may be found in the Universalist societies who will hector and bully out of their ranks those sincere and upright men and women who think they have *proved* what all Universalists pretend to *believe*—that there is a happy and progressive future for all the race, and that our loveliest departed friends are forever around us, and can, under suitable circumstances, apprise us sometimes of their presence. Cannot we sit in the temple of God with those who believe they have demonstrated our faith to be true?

Behold erring humanity, driving with headlong speed into the dark and dreary wilderness of Pantheism, because, they say, the doctrine of immortality lacks proof; positive, scientific data they must have; the genius of the age demands irrefragable evidence. And yet you would deny them this evidence—this assurance, sweeter than the honeycomb to decrepit age, tottering to the grave,—to the sick and afflicted,—to the bereaved husband or wife, bending o'er the ghastly remains of all which made earth and life a pleasure and a blessing,—to the fainting widow, waning in the darkness of solitude, poverty and gloom, with all her earthly hopes crushed out,—to the fond mother, weeping o'er the bud of hope ruthlessly slain by the relentless hand of death. Yes, you would deter them from all the high, holy and beautiful enjoyments which a positive assurance gives, virtually telling them not to be too sanguine in their belief, that perhaps Christ did not tell the truth after all, and that it may be that the casket is all there be left of the dear departed ones. You would have no tears of sorrow wiped away with the soft spirit-hand,—no gentle caresses to soothe and heal the wounded spirit,—no fond embraces reciprocated between the present and future world! Ah! you will believe nothing which, however reasonably and philosophically explained, breaks up your old routine of thinking, demolishes your old weather-beaten structures, and presents you with the new and splendid temple of truth. Your ideas are fixed; your stakes are driven down; the bounds are set to all your knowledge and your graces; and if humanity does not stop at your bounds you assail it with vituperation and reproach.

Ah, well! In every age of the world it has been as now. Every newly discovered truth or law has been assailed by a conservatism of intolerance and bigotry. Every science and art has in its first announcement been doomed to receive the clamorous denunciations of ranting ignoramuses, calling themselves too firm and sagacious to be imposed upon by new fallacies and illusions.

CONCLUSION.

In saying what I have said concerning Spiritualism, you must, to understand me correctly, consider that I am a believer in a scientific and rational Spiritualism—that I love and believe the philosophy, while I discard as zealously as you do, the fanaticisms and wild notions entertained by many ignorant Spiritualists, who, having become suddenly admitted to a little light, are dazzled and bewildered; and knowing nothing of those beautiful, harmonic and immutable laws by which the mind, whether embodied or disembodied, operates to impress, influence and control other minds, are led into the wildest and most fallacious speculations; for example, to scout at the Bible,—to denounce the Sabbath,—to believe in nothing unless it come through an inspired medium,—to neglect and ridicule worship,—to despise any time set apart for moral and religious culture; such exhibit a mania which should not be imputed to Spiritualism, but to their sudden emancipation from utter darkness, where they have done homage to a revengeful God and a bigoted creed.

Light dazzles their eyes—still it is Light—*Light* breaking in upon the world; and by and by they will see more clearly, and speed their heavenly way up the moral heights of rectitude which overlook the paradise of God. Yes, bear with their varies and theoretical aberrations, considering that the wisest of us are yet but tyros and infants in the boundless knowledge of infinitude; that eternity lies before us, which will unfold to our minds newer and higher truths than we can yet comprehend.

PHILOSOPHY AND RELIGION.

From an elaborate and excellent article under this head, in *Tiffany's Monthly* for November, we take the following extract:

Inasmuch as the soul's conception of the INFINITE and ABSOLUTE is spiritual, and is the *highest* and *best* of its capabilities, independent of the *form* which represents that conception; when it turns to the conception, it turns to its *highest* and *best*; and under the laws of communication to which we have frequently had occasion to refer, that turning to its *highest conception* is itself effort to attain to its *highest condition*.

For the sake of illustration and expression, we will again refer to these laws of communication.

The first fundamental law of communication is, *there must be like to answer unto like.* Those only can commune consciously who possess a common consciousness, and to a certain extent, come into a like common condition. Hence, all revelation to the consciousness must be by like states or conditions. Therefore, he who seeks communication or communion must first come into the proper state. Owing to the indispensable condition for communication and communion, it becomes one of the needs consciously present the soul where communication is sought. By communion is to be understood the union or inblending of the affections. We seek communion when we feel desire for the affection and love of another, and try to put it forth by the expression or manifestation of ours.

All have felt the truth of this position. Whenever one soul seeks communion with another, there is an instinctive perception of the necessity of first coming into a corresponding state or condition with such other. Consequently, whenever communion is sought, the aspirant unconsciously strives to come into the condition of the one with whom he would commune. And according to his conception of that condition, and of that which is necessary to qualify him for it, will be his effort and action. If, in spiritual circle, communication and communion are sought with any given spirit, the aspirant seeks to bring his own condition with the supposed condition of the one he seeks. If he seeks communion with one of him of a high and elevated condition, he naturally comes into a corresponding one; he would not think of approaching such an one with low and trifling thoughts and feelings, hoping to get a response. When a child seeks communion with its spirit parent, it does with all the filial love and respect of the child, adapts itself to the supposed condition or state of the parent. When the parent asks for communion with its heaven-born babe, it does so in parental purity and love. The same is true with every other relation and character.

Here, then, we have the law, revealed in every circle where spiritual communion and communion are sought, and that is, *that come into our conception of the character and condition of the being with whom we would commune, communion is sought.* Consequently when we seek to commune with those who in character are above our conception, we rise above our common level, and for the time being advance; and when we seek to commune with those who in character are below us, according to our conception, we sink below our common level, and are thereby degraded. "Hence communications corrupt good manners." This brings us back again to consider the philosophy and use of religious exercises.

The Being whom the soul seeks as an object of veneration and worship, according to its conception of attributes and character, is absolute and perfect, as being the embodiment of all that is *true, pure* and *good;* of all after which the soul can aspire, or to which it can attain. Hence, the Being which the soul's worship becomes the embodiment of its purest and divinest conceptions, of its holiest and loftiest aspirations. And the soul, in its act of earnest worship, in condition, as near in character to the divine as its present state is capable of being.

Such being the character, attributes of the soul's divine ideal, it being the highest and most perfect of the conscious planes in which the soul is, and since it is the fundamental law of communion, that we come into the character of the being with whom communion is sought, when the soul meekly bows and worships before its divinest ideal, it is making its best heaven appointed effort to attain to its highest and best condition; and by that earnest and honest effort it comes unto a state which admits the conscious presence and influence of a holier and wiser class of angelic beings; a purer inspiration is inbreathed, a holier fire is kindled upon the altar of the heart, and a worthier offering is made. In that truly religious act of worship, the soul, for the time-being, is separated from all that is false, impure and unjust; it is infilled with love for all, as creatures of the Divine Father's bounty. Its prayer is for blessings upon all.

While thus reverently bowing and worshipping at the shrine of its divinest ideal, it cannot entertain a false conception, an impure affection, or an unjust sentiment. In that act of worship the soul is true to its highest nature and needs, and says in spirit, to all that would call it away from its true destiny, "Get thee behind me, Satan."

The external philosopher objects to this act of religious worship as being paid to an ideal being who does not exist. Herein the philosopher is mistaken. The worship is not paid to an ideal being, but to that which the being is supposed to embody, to wit: character, truth, purity, holiness, etc. The poor Pagan, worshipping before the image of his own carving, is not worshipping the image, but that which it is supposed to embody or represent. Every religious worshipper, whatever may be the form of his conception, or the character of his theology, in the act of worship bows before this divinity of character. So that the objection of this philosopher has no foundation, except in his own misconception. The *form* of the worshipped idol may have no spiritual existence, but the character or attribute of truth, purity, and holiness have; and that is what is to be and is worshipped. Those are the divine attributes; and the *form* of the *material* or *mental image* is but to *poise* and *steady* the mind, while it contemplates and reverences the attributes.

The truth of these positions is manifest in the religious worship of the various theological sects. No matter how wide may be the difference of their theological dogmas in respect to the *mode* of divine action and the *purposes* of the Divine Being, when they come to seek union and communion through the act of spiritual worship, these theological and speculative differences disappear. Theologically, there are no two of the different sects in the Christian world who can agree as to the divine purposes and methods of action; but religiously or affectionally, no two of them can or do differ, while one sect believes that God has "foreordained whatever comes to pass," and another believes that he has foreordained nothing; while one sect believe that all mankind are to be saved, and another believe that by far the greatest part are to be lost; and thus are engaged in discussing theological differences, until their disagreement amounts to bitterness of feeling; let them drop these theological and speculative differences, and attempt to consider the character and attributes of the Being of their worship, and they do not and cannot disagree. They can each and all bow together and worship before the same shrine, and reverence the same divinity. Whether the BEING they worship before be called "Jehovah, Jove, or Lord," he is the embodiment and perfection of the *pure*, the *true*, the *beautiful*, the *wise*, the *good*, the *holy*, the *just*, and, in their united worship, they tend to the same divine elevation of character. And herein is the *philosophy* and *use* of religious worship most beautifully illustrated and demonstrated. Whatever may be the theological opinions of the worshippers in the act of earnest worship, they are forgotten and the devotee becomes *honest*, *truthful* and *pure*. From the very nature of things, it must be so. Since the Divine Being is, in the estimation of every worshipper, the perfection of truth, purity, justice, etc., and since, according to the law of communion, every one seeking it strives instinctively to come into the like character with the being with whom communion is sought, it must follow that every sincere worshipper must, in the act of worship, become *honest*, *truthful* and *pure*.

The fact that they do not continue thus honest, truthful and pure, after the act of worship is terminated, proves nothing against the worship. It rather shows the necessity of its continuance. If their tendency to degenerate is so great that they relapse into their falsehood and dishonesty the moment their worship ceases, this only shows the power of that voice which makes itself heard and felt, as it calls them away to seek a higher and better life.

The external philosopher objects that the tendency of religious exercises is to mislead the mind, and cause the observers thereof to become superstitious and bigoted; and thereby tends to beget a proscriptive and persecuting spirit.

The objection is likewise based upon a misconception of the true religious idea embodied in worship. Men never become *religiously* bigoted and proscriptive; all bigotry and proscription proceed from *theological dogmas*, not from *religious sentiments*. Religion has to do with the affections, and has little respect to the *form* of the *image*, or the *external representation;* it seeks to commune with the *divine embodiment*, the spirit by which the *form* or *image* is invested. The God of the heart's worship is a spirit, symbolized by names, forms and images. Each worshipper must worship according to his conception, and not another's. Each must form his own ideal with which to embody the divinity after which he aspires, remembering that it is the *divinity* he worships not the *ideal* embodying it. Such a worshipper can never become bigoted and proscriptive. He is a true worshipper, worshipping "the Father in spirit and in truth."

With the theologian it is different. He mistakes the *form*, the *image*, the *ideal*, for the *divinity* they are intended to represent, and he honors and reverences the *representation;* and proscribes all who will not bow down before *his image*, and adopt the form which he prescribes. Teach men to distinguish between the *image* and *that which it represents*, and they will soon cease to be bigoted and proscriptive. Religion never did and never can beget a spirit of persecution. Theology never did and never can beget any other spirit.

Investigate this subject as we may, philosophy unites with the soul's aspirations, and teaches the *use*, nay more, the *necessity* of religious worship. It is one of the needs of the soul, and of the needs it is one of the highest; and unless it be properly supplied, the soul cannot pursue its true destiny.

The truly enlightened philosopher becomes an omnist. Instead of rejecting all forms of worship, he adopts all. He does not find it *necessary* to go to Jerusalem or Mecca to worship; yet being there, he can worship, whether at Jerusalem or Mecca. Perceiving the true spirit of worship to be the actualizing in one's self its HIGHEST and its BEST, he can enter into sympathy with all who are making the noble effort to attain to that *divine condition*. In that earnest going forth of the soul, he can bow down with the Hindoo, the Mahommedan, the Jew, the Christian, no matter what *form* stands before him. Be it what it may, in his worship, he seeks the *Invisible Divinity*. He aspires to his Highest and Best, and so do each of his fellow-worshippers. In that earnest aspiration and prayer he ascends to a higher plane, unites with a higher sphere of angelic influences; and so do each of his fellow-worshippers.

No philosophy will meet the demands of the soul which does not include all necessary provisions for the exercise and development of man's religious nature. Spiritualism has hitherto failed to meet that demand; not because it has not a true religious basis, but because, in its first manifestation, it has been addressed to the external mind; because that class of mind needed most the evidence it had to give. But the time has come when we must, if we hope to continue, attend to the religious needs of the soul, and ascertain what Spiritualism has to offer there.

A FAITH-INCIDENT.

The following extract is from a speech by Frank Crosby, Esq., reported in the *British Standard*, on the occasion of an ovation made to him on the completion of some public improvement for the benefit of the lower classes. It is an interesting incident of faith in supernatural guidance and inspiration.

"What I am about to say now is what I have not told my dearest friend, not even the fair partner of my life; but when she reads the report of what I am about to say, she will remember that on the occasion when I returned from the walk I am about to relate, I asked her where those words were to be found in the Bible, 'The rich and the poor meet together, and the Lord is the maker of them all.' She is a helpmeet in these things as well as in every other. (Applause.) On the 10th of September, 1855, I left Quebec early in the morning, for the White Mountains in the United States. I remember passing through some of the most glorious scenery on that day which I ever saw in my life; and, indeed, more beautiful than I believe steam and power have brought us within sight of. I stood inside of the cars, from which I could see the tops of the mountains covered with gorgeous beauty. In America you have a much better chance of seeing the scenery than in this country, because, instead of going through the hills, they go round them. The wheels are not fixed to the carriages as in this country, but they are placed upon swivels, and they go round curves where ours would not go at all. I remember that, when we arrived at the hotel at the White Mountains, the ladies sat down to a cup of tea, but I preferred to take a walk alone. It was a beautiful spot. The sun was just then reclining his head behind Mount Washington, with all that glorious drapery of an American sunset which we know nothing of in this country. I felt as if I were walking with my God on earth. I said, 'What shall I render to my God for all his benefits to me?' I was led further to repeat that question which Paul asked under other circumstances—'Lord, what wilt thou have me to do?' The answer came immediately. It was this: 'It is true thou canst not bring the many thousands thou hast left in thy native country to see this beautiful scenery; but thou canst take this to them. It is possible so to arrange art and nature that they shall be within the walk of every working man in Halifax; that he shall go and take his stroll there after he has done his hard day's toil, and be able to get home again without being tired.' Well, that seemed to be a glorious thought! I retired home. My prayer that night was that in the morning I might be satisfied when I awoke that if it was only a mere thought that was fluttering across my brain it might be gone; but if there was a reality about it there might be no doubt about it, and I might carry it into execution. I slept soundly that night, and when I awoke, my impression was confirmed. On the 10th of September, when I went to the White Mountains, I had no more idea of making a park than any one here of building a city. On the very day I returned I felt as convinced of my duty to carry it out as I was of my own existence, and never from that day to this have I hesitated for a moment when difficulties arose. I knew that they might be overcome, and would be overcome. It is a happy day for me that I am permitted to see the result."

The Spiritualist.

A. E. NEWTON, Editor and Publisher.

BOSTON, SATURDAY, DECEMBER 26, 1857.

IMPORTANT ANNOUNCEMENT FOR 1858!

MARRIAGE EXTRAORDINARY!

We have barely time, before going to press with this number, to announce in brief terms to our readers an arrangement just completed, in which all of them are interested, and with which we trust all will be well pleased.

It is this—a union of the New England Spiritualist and the Spiritual Age, lately published at New York, by S. B. Brittan, Esq., but temporarily suspended, on account of the pressure of the times,—the united journal to be under the conjoint editorial management of A. E. Newton and S. B. Brittan, assisted by L. B. Monroe, and to be published simultaneously at Boston and New York.

It is one of the terms of this alliance that the paper shall hereafter bear the title of "The Spiritual Age," and that it shall adopt the general style of that most elegant of Spiritualist journals.

The Age will be furnished to all Mr. Brittan's former subscribers, to the extent of their dues.

The principal office of publication will be at Boston, and under the management of the publisher of the *Spiritualist*. A branch office will be established at New York.

Both time and space forbid our enlarging here upon the advantages which this combination of talent and concentration of patronage will tend to secure to the subscribers and the publishers of both papers, as well as to the Spiritual movement at large. All will see—and we trust we may say it without egotism—that "The Spiritual Age" must at once take a position in the very front ranks of progressive journalism.

We trust our friends, and the friends of "More Light," and of "Rational Spiritualism and Practical Reform," everywhere, will testify their approbation of these, we doubt not, heaven-ordained nuptials, by generous responses in the way that the nature of the occasion will at once suggest.

THE CASE OF DR. CURTIS, AGAIN.

To the Editor of the N. E. Spiritualist:

I see that you quote the account of Dr. Curtis, which appeared in the *Tribune*, wherein his sufferings are attributed to an "infestation" by demonic, or undeveloped spirits. I was very much interested in the statement, although it struck me as somewhat misty and incoherent, because the questions suggested by it are of immense importance. The idea at once arose in my mind that the subject of such obsession must have opened his interiors to the influence of "undeveloped spirits," if indeed it were not solely the play of a diseased imagination, by the use of opium or some other poisonous stimulant. The history of the case as therein set forth, will apply perfectly to any case of "delirium tremens," occurring in a highly cultivated and sensitive subject.

I do not desire to publicly discuss the facts in this case, but I have never known a case of similar character that was not referable to physical disease, nor do I believe that demonic spirits have any power to infest, except where the widest door is opened for them by persistent violations of the laws of health.

C.

We coincide with our correspondent that the questions raised by this case are of immense importance, and for that reason we desire not to be hasty or dogmatical in expressing opinions upon them. For the present, we shall undertake to offer but a suggestion or two, leaving the question open for those who may have thought and investigated in this direction.

And first, supposing this and similar cases to be instances of real infestation by mischievous or malignant spirits, we should regard it as altogether probable that the persons so infested had *in some way* opened themselves to the admission of such influences, by being in an unsound or unhealthful condition, morally, mentally, or physically. Such a condition may be incurred, doubtless, either willfully, by persistence in known wrong, or ignorantly, by the violation of unknown laws, physical and mental.

Again, it appears altogether probable that the use of alcholic and other narcotic stimulants may tend to produce a state of nervous susceptibility which opens the way for infestations. Where such stimulants are used merely for sensual gratification—for the pleasurable sensations they produce—they must, in addition to this increased susceptibility to spirit-influences, tend also to feed the sensual or animal nature, and to weaken the power of the will and of the moral nature, besides, in many cases, introducing an actually diseased condition. If, then, there are intelligences possessed of malevolent and mischievous dispositions, having access to man, as the whole history of the race seems to indicate as clearly as that there are good ones, we should suppose that in persons addicted to narcotic stimulants, such spirits would find just the condition for the exercise of their cruel, tyrannical and mischievous proclivities. Whether Dr. Curtis was so addicted, we are not informed.

But again, we do not see that anything is gained to science or philosophy by ascribing such phenomena as Dr. Curtis' case exhibited to either "delirium tremens" or the "play of a diseased imagination." What do these phrases mean? Who has ever comprehended the full significance of the phenomena of delirium in its various phases, or of what is called the imagination? Are these terms anything more than convenient shams behind which science hides its ignorance of mental phenomena and their causes? Carlyle's advice, "Let us no longer be the dupes of words," may be appropriately repeated with reference to this point. It is for Spiritualism and Spiritualists to grapple with and elucidate these abstruse and perplexing questions; not to be content with repeating meaningless phrases.

Who can say that maniacs are not in some cases and to some extent obsessed by demonic spirits? Who can affirm that the "spectres" and "illusions," as they are termed, of delirium tremens are wholly without objective causes? Distorted they may be, and exaggerated, by the unhealthful medium through which they are perceived, like objects seen through a mist, and sounds heard in a cavern; yet it may be questioned whether a perception is ever experienced unless there is some object to be perceived. No effect is ever produced without an adequate cause. The objects perceived may be spiritual, and therefore invisible to the eyes of external observers; nevertheless they may be *real*.

What is the "imagination?" Webster says, "The power or faculty of the mind by which it conceives and forms ideas of things communicated to it by the organs of sense." Perhaps a better definition could not have been given, if by "organs of sense" we understand the internal or *spiritual* organs of perception, as well as the external. Some people suppose the imagination to be a creative faculty, which can and does of itself originate the strangest fancies, as the Deity is said to have originated the Universe, out of *nothing*—that its productions are synonymous with illusion and unreality. We think this is a mistake. Let the above definition be studied. The process of *conception* obeys a general law, which is well understood. There can be no conception without a conjunction of positive and negative principles. The faculty called the imagination in the human mind, if we understand it, is negative, or receptive. It can originate nothing without a positive impregnation. This must come from without itself, through either the external or spiritual organs of sense. All imaginings, therefore, must have an *objective* origin from without. In proportion as the imagination is limited, distorted, or diseased, so will the *ideas* to which it *gives form* be limited, distorted, unhealthful and even monstrous. But we doubt if ideas or suggestions ever do or can originate "*solely* in the play of a diseased imagination."

And when, as appears to have been the case with Dr. Curtis, these alleged "creatures of the imagination" assume distinct and clearly defined personality, manifesting intelligence, purpose, will, maliginity, consciously separate from and antagonistic to his own personality,—addressing him moreover in audible voices,—(and there have been cases in which persons have *seen* as well as *heard* their spiritual tormentors),—it would seem, to to say the least, far the most easy and rational solution of the case to consider them to be just what they claim, that is, spiritual beings.

It has never yet been *proved* that there is any part of man himself that is capable of, and addicted to, thus setting up a distinct personality, and refusing to acknowledge its proper self-hood; and such a fact, if proved, would throw into inextricable confusion all ideas of personality and responsibility, and render it utterly impossible for any person to be sure of his own identity. On the other hand it has been proved to the satisfaction of all Spiritualists, and it is admitted by all, or nearly all religionists of every name, that man is approachable by spiritual beings who are capable, under certain conditions, of affecting him and influencing him in various ways. Why, then, hesitate to acknowledge their agency when clearly indicated, and especially when it furnishes so ready, adequate and rational a solution of many of the most perplexing problems of mental science?

But we have extended these suggestions to a much greater length than we designed. We hope the subject will receive the attention of the best and clearest minds devoted to the investigation of spiritual science and psychological phenomena.

A VANQUISHED DISPUTANT.

The *Courier* is in very bad humor at Mr. Woodman's "Third Answer," which appeared in our paper of the 12th inst.; and, in place of an attempt at reply, like a vanquished school-boy, lets off its vexation in hard names and downright contradictions. "Pettifogger" and "ribald" are among the classical epithets applied to Mr. W., and a still harsher term is *implied* in the following language;

"Mr. Woodman not only has never seen what he pretends to have seen, in the way of Spiritual manifestations, but we are justified in inferring that he does not *believe* that he has seen seen them. If he believed, he would eagerly embrace the opportunity of proving their reality; the more eagerly, the greater the skeptic who was to be convinced.

"We repeat, that Mr. Woodman has never seen a table move, without the application of ordinary physical forces; he has never seen a piano tilt, without being tilted in the common way of applying a lever force; he has never heard a rap without a very substantial rapper to make it; he has never seen any ghost excepting the fictions of his own brain; and what is more serious for him, he has deserted and betrayed the post which, as an educated man, it was his duty to maintain against the inroads of ignorance, superstition, credulity and imposture. For this we hold him chargeable at the bar of public opinion; for this he will be severely condemned, when this imposture has had its run, and the eyes of deluded multitudes shall be opened to the enormity of the frauds practised on their ignorant credulity."

The editor of the *Courier* is not the first disputant who, when driven to the wall, by facts and arguments, has been able only to ejaculate, "You lie!"—for this is the plain English of the above. In that unenviable position, Mr. Woodman, and Spiritualists generally, can well afford to leave the valiant Professor of Greek.

But he is not content with denouncing Mr. Woodman alone. He proceeds:

"Judge Edmonds, General Tallmadge, Allen Putnam, Jabez C. Woodman, will be held up as conspicuous examples of those who ought to have been the guardians of public morals and the protectors of the people against the impostors who are always ready to prey upon their easy faith—and who were faithless to their trust. These men will not have the excuse which the uneducated multitude may fairly resort to—that their faculties have never been trained, and they had no means of guarding themselves against the deceivers. Their faculties have been trained for better things, and they have misused their faculties to promote the most wretched of delusions."

If to be a "guardian of the public morals" requires a stubborn skepticism in regard to all ideas not recognized at Old Harvard, a repudiation of the evidence of one's own senses, and a stultifying of one's own reason, then these gentlemen may well congratulate themselves that they were never elevated to that honor. Our Cambridge savans are rapidly convincing the community that instead of being guardians of the public morals, *they* are only conservators of the public *ignorance*.

Lectures in Middletown, Ct.—Mrs. Tuttle, the speaking medium, has recently concluded a course of lectures in Middletown, Ct. Of one of these an exchange speaks as follows:

"The lecture throughout was remarkable for elevation and purity of thought, finished expression, and freedom from bigotry; and, as a whole, was a model which might safely be followed by many who make it their business and their endeavor to calumniate and bespatter their neighbors with foul words, in the name of religion."

Books for Presents.—See B. Marsh's advertisement, in another column.

DISINTERESTED (?) ADVICE.

A writer in the *Christian Repository* offers the following suggestion for the consideration of Spiritualists:

A Word to Spiritualists.—Nearly all Spiritualists profess to believe in Universal salvation—indeed, if Spiritualists, they must be Universalists. Why, then, do so many of them keep away from Universalist meetings? Why withdraw their patronage and support from our societies? This course seems to me to be bad policy, and wrong in principle. I would respectfully appeal to all Spiritualists to consider this subject, and to heed my suggestion, if right, or to show my error if wrong. S. A. D.

While we will not presume to speak in behalf of all Spiritualists, for each has, or ought to have, opinions of his own, we would say that Spiritualists are found among all the Christian sects; and, so far as we can judge, their continuance with or withdrawal from their former religious assocociations, must and will depend upon the extent to which their spiritual wants are met in such associations. These wants depend very much upon conditions of mental and religious development, and hence what feds one may be nothing but "husks" to another.

It is doubtless true that upon the single point of the ultimate advancement in good of all intelligent beings, the majority of Spiritualists agree with the Universalists; and yet, in the details of spiritual and religious philosophy, many of the latter are as widely at variance with the general convictions of Spiritualists as are the other sects. Many Universalists still fondly cherish the idea that all imperfections ties with the physical body, and all souls are ushered at once into a state of perfect holiness and happiness on release from the earthly tabernacle; also, that the physical body is to be resurrected, at some future time; many also hold to the exclusive and infallible inspiration of all the Biblical writings, together with other dogmas generally repudiated by Spiritualists. And, towhile many Universalists are liberal, catholic and progssive in their tendencies, others are as intensely sectarian, and as closely bound up in "the interests of the demination," as are other communions. Hence, in some otheir societies, Spiritualists find as little sympathy, anin their pulpit ministrations as little palatable food, among those styled "partialists." Were all Universst clergymen as liberal, rational and progressive as Mr. Elkins, from one of whose sermons we give exacts on our first page, and some others whom we cd name, there might be little occasion or dispositioamong Spiritualists to withdraw their patronage andpport from their societies.

We acknowledgwith pleasure that we perceive of late, among the Unrealist body, evidences of increasing spirituality and ligious earnestness—characteristics which were former considered not as markedly in the ascendent in that nonination. If, with this advance, they attain also to true liberality, a broad catholicity, which can overlooectarian lines, and regard the interests of Universal uth and Universal Humanity as paramount to the inists of the Universal*ist* sect, then, but not otherwisnay they expect to retain the sympathies and suppof such as are called through Spiritualism to a morterior and expanded spiritual life.

The same generemarks apply to a greater or less extent to other bo besides Universalists. All, even the most conservand creed-blinded, feel in a measure the progressive al piritualizing tendencies of the age; and these tendeare most manifest, of course, in the more impressibindividuals connected with any sect. Many a preac possessed of an impressible organism, is impelled ospired to give utterance to spiritual truths which frone lips of a professed Spiritualist would be pronouncecretical. Hence, the spirituality of pulpit teachings, the degree of profit Spiritualists may derive fromm, generally depends far more upon the *person* whocupies the pulpit than upon the *denomination* to whit or he belongs. It is next to impossible for such as Henry Ward Beecher, E. H. Chapin, Bishop rk, Dr. Bellows, Stephen H. Tyng, Theodore Par Dr. Putnam, A. L. Stone, or Father Hecker,—wher distinctive theoretical creed they may have assento, or however they may regard the phenomenal phasmodern Spiritualism,—it is next to impossible for mesessing such organizations to open their mouths on topic relating to the interior life, without giving unce to more or less of edifying spiritual truth.

It would doubtless been quite agreeable to any one of the sects, hadritualism favored its dogmas and its interests; an is possible that some have been much disappoint finding this not to be the result. But it is as alt now, as it was in old times, to confine new wine it bottles—unless, indeed, the bottles are of a *very*tic and expansive material, such as sectarian reis organizations are not apt to be formed from. Universalist societies would draw to them or retainsupport of Spiritualists, they can do it only on the iple of *attraction*—that is by offering such sympathd such spiritual food as will meet the wants of Spilists. Whether they can do this without renouncinir distinctive denominational character, and whethey are willing to make such a renunciation, is for thly to decide.

PERSL ITEMS.

Mrs. Cora Hatch, harecovered from her late illness, spoke in the Meionaon incity on Tuesday evening of this week. She has engagem Brooklyn, N. Y. for the latter part of the week.

Judge Edmonds is spen few days in this vicinity, and is expected to give one or ublic addresses on Spiritualism during his visit.

Miss Sprague spoke itimore last Sunday; and Mr. Ambler is to speak at the lace for two or three Sundays to come.

T. G. Forster and J. Squire, of this city, were at Buffalo on Sunday last.

Mrs. Henderson will spthis city during the month of January, and may be addrat the Fountain House.

Prof. Felton was announo lecture on Spiritualism before the Lyceum at Bright Tuesday evening of this week. It is presumed the audierre treated to "that same old tune," with trifling variati

F. L. Wadsworth, formePortland, has returned to this vicinity from his western to for the next month may be addressed at this office.

Bro. Toohey in the Wes Battle Creek (Mich.) *Journal* publishes a series of ons highly commendatory of a course of lectures given inlace, on the Physiology and Phrenology of the Human raments, by Mr. J. H. W. Toohey, of Salem, Mass.

Character is a perfectlated will.

A MODERN BULL OF EXCOMMUNICATION.

The following document has been furnished us by the gentleman against whom it was directed. We are induced to put it on record as one of the indications of the times which will be of curious interest to the future historian, who shall undertake to portray the great theological revolution is now in progress.

We doubt not the reverend clergyman who drew up this document, and the church whose voice it speaks, are sincere and conscientious in the views they express and the action they have taken; and we are disposed to treat with respect and even tenderness the honest religious convictions of all people. Yet it can but excite the surprise and pity of intelligent and free minds, that a clergyman of a respectable Christian denomination can be found in New England, within sight too, almost, of Plymouth Rock, where landed, centuries since, the little band whom the fearless Robinson had inspired with his own progressive and inquiring spirit,—an educated clergyman and an independent church who can put forth such a slavish sentiment as that which is printed in italics in the following letter. The italics, we understand, are the author's own.

The Church of Rome, in her intensest mental and spiritual despotism, never assumed a more extravagantly unreasonable and untenable position than this,—that *it is unlawful even to inquire whether an alleged fact*, of the highest interest and moment to mankind, *be true or otherwise*. And the clergymen and churches of Protestant Christendom, who imagine that the investigating and philosophical spirit which a free Christianity itself necessarily evokes, is to be repressed and stifled by such irrational assumptions, will surely find their mistake. They will find that these very extravagances, like those of the papal power, have proved a most effective agency in hastening the consummation they most devoutly wish to avoid—namely, the complete deliverance of the public mind from their domination.

Surely madness must have seized upon a church which will excommunicate a member for *daring to inquire* "whether it is possible to obtain communications from the unseen world," when its whole fabric of doctrines and ecclesiasticism is professedly built upon communications from that world in ancient times! O the folly of bigotry!

Copy of a Dismissal Letter from the Baptist Church to Mr. John Fuller.

Kingston, Mass., Sept. 5, 1857.

Mr. John Fuller—Dear Sir:—Your name has been enrolled as a member of the Church of Christ for about fifteen years. The greater part of this time your heart and hand, your voice and influence, were given to every good word and work. The Church took great delight in your Christian work and conversation. You were faithful to the high and holy vows you had solemnly taken upon yourself, before God, angels and men. How little did we suppose this delightful picture would ever be reversed!

It grieves us, dear sir, to the heart, to be compelled to say, that for nearly four years past it has been far otherwise. We have witnessed with great pain the constant and long continued neglect of your covenant obligations. Your interest in the cause of Christ has well nigh ceased. We have given to the statements you have laid before us a faithful and protracted consideration, and we can perceive no reasonable apology for your course. You have expressed your determination to investigate what is called Spiritualism, "let the consequences be what they may." Should we allow you to do this, while still retaining your place in the Church, we should thereby commit ourselves, as a body, to a most fascinating and destructive system—a system notoriously opposed to God's inspired word, at war with the Church, with Evangelical doctrine, with practical piety, with social morality, and tending to the utter overthrow of Christianity itself. We cannot admit for an instant, the lawfulness and consistency *even of inquiring whether it is possible to obtain communications from the unseen world*, since the Bible expressly forbids the inquiry. See Isaiah 8:19—Leviticus 19:31 and 20:6. You have asked our forgiveness for absenting yourself from the social meetings of the Church; but we are unable to see how we can do this consistently, while you manifest to us no heartfelt penitence, and while you are still living in the neglect of other and more important covenant obligations.

In view of the above facts, at a Church meeting, held Sept. 4, 1857, it was *Voted*—"That the hand of fellowship be withdrawn from Bro. John Fuller, for the honor of Christ's cause."

Be assured, this solemn act has caused us the profoundest sorrow; and now, as our last advice, given with no other than the kindest feelings, we would beg you, dear sir, to pause, and retrace your steps. For the welfare of your precious and immortal soul; for the spiritual interest of your beloved family; for the honor of the Saviour's cause; and, more than all, for the love of Him who died to save us, we earnestly and affectionately entreat you to forsake Error and cleave to Truth—to bow at the feet of Christ in penitential confession, and "go and sin no more." Whenever that time shall come, most cheerfully will we open our arms to welcome you once more as a brother in the Lord.

Per Order, and in behalf of the Church,

Geo B. Williams, *Pastor*.

Henry Cobb, *Church Clerk*.

NEW PUBLICATIONS.

Autobiographical Sketches and Recollections, during a thirty-five years' Residence in New Orleans. By Theodore Clapp. Boston: Phillips, Sampson & Co.

Theodore Clapp has become widely known as a Christian clergyman of excellent life and marked abilities; but with this peculiarity, that he belongs exclusively to no sectarian denomination. This volume shows his life to have been an uncommonly eventful one, he having passed through no less than twenty of the most fatal and wide-spreading epidemics, including the yellow fever and the cholera, which have swept over that portion of the country where he was located. He was educated and began his ministry as a Calvinist, but in time *out-grew* the harsh tenets of the Genevan reformer, and came to entertain a more hopeful and liberal faith. The autobiography embraces not only his experience in New Orleans, but notes of recent travels in Europe. It forms a fine 12mo volume of upwards of 400 pages, with an excellent likeness of the author.

The same publishers have sent us—

Uncle Curioso's Tales for Youths and Maidens. Translated from the German of Braun, by Cousin Fannie.

Minnie; or the Little Woman. A Fairy Story. By the author of "Violet."

Golden Hours for Good Children. Translated from the German, by Cousin Fannie.

These are three beautiful gift-books for children, and are calculated to make happy many a young heart during the holidays. The embellishments are unusually fine, and the contents, so far as we have read, not only very entertaining, but unexceptionable. Published by Phillips, Sampson & Co., 13 Winter street.

Why and What Am I? The Confessions of an Inquirer. In Three Parts. Part I—Heart-Experience; or, the Education of the Emotions. By James Jackson Jarves, author of "Art Hints," "Italian Sights," "Kiana," etc.

This work treats of topics of the highest interest to the philosopher and reformer—its purpose being to deduce "the doctrine and lesson of life" on such vital subjects as Instinct, Will, Love, Marriage, Divorce, and Social Reform. To form a well digested opinion of its merits requires a more thorough and careful reading than we have yet been able to give it. The author writes, as we have seen in his previous book, "Kiana," from the stand point of an enlightened Spiritual Philosophy, and his views, though somewhat conservative, are yet worthy of thoughtful consideration. We shall take an early opportunity to give the work a careful review.

Boston and Vicinity.

WEEKLY CONFERENCE MEETING.

Thursday Evening, Dec. 17.

Mr. Edson was called to the chair for the evening, and the consideration of the topic of Human Progression was resumed. The debate turned mostly upon the subject of individual culture, the education of children, dietetic habits, etc.

Dr. Gardner urged the importance of aiming at an even development, or a proper balancement of faculties, and considered a knowledge of Phrenology a great aid in securing this. He spoke of the need of greater knowledge and wisdom regarding the laws of parentage, and the adaptation of persons for the marriage relation; and denounced the custom of pork-eating as a fruitful source of disease, especially of scrofula.

Mr. Williams, of Conn., spoke of the necessity of the elevation of woman as a pre-requisite to the elevation of humanity. Mothers must become fit to bear and to educate healthful and well-balanced children. Great and strong men cannot be expected from weak, diseased and narrow-minded mothers. The slaveries of fashion, appetite and false dietetic habits must be abolished. Unselfishness and all pure affections must be cultivated in the family. In order to progress each person must strive to become more lovely, and be attracted to all that is pure and good.

Dr. Weeks repudiated Phrenology in toto, and thought pork a healthful article of food; but he believed in Human Progress, both in the individual and the race. The sure way to be loved is to be lovely. It is in the power of every wife to make her husband a lover if she will, and so of every husband the wife. He regarded the modern habits of female dress and household extravagance as a chief source of disease and of unfitness for a proper discharge of the maternal relation.

Mr. Lewis considered Phrenology as lying at the basis of all progress; and contended earnestly for the rejection of all animal food, and even the grains, stating that he confined his diet mainly to fruits and such herbs and vegetables as do not belong to the grass family.

Other speakers took part in the conference, but our limits do not allow a more lengthy report. The same subject was continued for another evening.

MEETINGS LAST SUNDAY.

The Melodeon was well filled with intelligent audiences to listen to Miss Beebe. Her lecture in the afternoon was on the topic, "God in all things," and in the evening upon "Spiritualism—its Philosophy and its Manifold Facts." No abstract that we could give would afford an adequate idea of the peculiar beauties and excellences of these discourses. Suffice it to say that the philosophy of the Divine Existence, and that of Spirit-Agency, as manifested in consolation to the bereaved—the conviction gradually stealing over the mourner that "all is well"—in poetic and prophetic inspiration—and in the sensuous demonstrations of modern times—were set forth with a rare grasp of thought and brilliancy of expression, fully justifying the encomiums expressed in our columns last week. In dealing with the Sadduceic religionists and materialistic sciolists of the day, she employed weapons of witticism and sarcasm of the keenest edge. Occasional bursts of poetic improvisation, and of devotional expression, added much to the impressiveness of the discourses.

Previous to the evening lecture, Miss B. stated that she had been sensitive to spirit-influence for about six years, and had experienced most of the common phases of mediumship,—that the lectures she reads are produced without any conscious agency or effort of her own mind,—that they are either spoken through her lips when entranced, and recorded by an amanuensis, or written by the mechanical movement of her hand without her own volition, and often when her mind is otherwise engaged,—that the authors claim to be either individual spirits or a band of spirits acting in unison.

After the lectures in the evening, opportunity was given for questions or discussion, but only some common-place inquiries were ventured on the part of the skeptical. The professional gentlemen from Old Harvard, who have honored previous meetings with their attendance, did not deign to make their appearance—being probably satisfied with the *laurels* (?) won on the previous Sunday evening.

Miss Beebe occupies the same platform on Sunday next. We hope to be able to lay before our readers next week in full some production of her inspired pen.

At 14 Bromfield street, in the afternoon, Rev. D. F. Goddard, of Chelsea, spoke to a full house. He said we should be more sincere and truthful in the manifestation of our thoughts by our actions. We need to lessen our love for appearing well and increase our love for doing well. He argued that we need more exercise of the heart with the reason; that the head and the heart should be well balanced, equally poised. Regenerate and cultivate the heart, to beat in unison with the reason, with the intelligence of the age, and we shall have a new brotherhood, a new church.

He spoke kindly of all sects and denominations; said there existed fragments of truth in all; none should be rejected in toto; but our reason should accept all vital truth, and our hearts overlook and forgive all error.

In the evening, Dr. Child read selections from the "Song of Hiawatha," with comments. He thought it was one of the most spiritual songs of the age, though he did not know that the author professed any belief in modern Spiritualism. He thought that Hiawatha might represent the spirit of truth, and all the opposing influences with which he contended, and over which he was victorious, might represent evils existing in the hearts of his people; and by the agency of spirit-power his victories were won in the most unaffected and simple manner. The song has in it so much Spiritualism, pleasantly and beautifully presented, that it cannot but be admired by every true Spiritualist.

Cambridgeport Meetings.—Lewis B. Monroe, assistant editor of this paper, spoke at Washington Hall, Cambridgeport, on Sunday last, afternoon and evening, to highly intelligent and attentive audiences. The afternoon discourse was upon the Presumptive Evidences of Spiritualism, the design of which was to show that from the nature of Deity, of man, and of the material universe, spiritual intercourse is to be presumed a reality. The evening lecture illustrated the law of magnetic impartation.

Mr. William E. Rice is announced as the speaker at this place for Sunday next.

Mr. Mansfield's Terms.—It will be seen, by reference to Mr. J. V. Mansfield's card, that he has made some alteration in the terms on which he consents to act as amanuensis for spirits. We are sorry to learn that, notwithstanding the statements we made sometime since, his services have continued to be called into requisition without proper remuneration, and to such an extent that he feels compelled to adopt a more certain method of obtaining an equivalent for his time. In another column of this paper will be found the details of an extraordinary instance of the answer through his hand of a letter which was not left with him, and for ascertaining the contents of which he had no other means than *laying his hand or finger upon it for a few moments*. We have reason to believe the facts occurred as stated; and the reader will see that they furnish evidence scarcely short of demonstration, that correspondence with the spiritual world is both a possibility and a fact.

FROM H. P. FAIRFIELD.

Fairhaven, Vt., Dec. 12, 1857.

Bro. Newton:—I have just returned from my lecturing tour in the West; and knowing that our eastern friends would be glad to learn of my whereabouts, I wish, through the medium of your paper, to inform them generally. I lecture Sunday, Dec. 13, in this place; Sunday, Dec. 20, I lecture in Burlington, Vt., and during that week I lecture in Montpelier, Vt. The friends who wish to secure my services after Dec., can address me at Collins Depot, Mass., or through your paper.

I am yours, in work and worship,

H. P. Fairfield.

Correspondence.

For the New England Spiritualist.

SPIRIT-CORRESPONDENCE,

AND SINGULAR TEST FACTS.

MR. EDITOR:—I wish to publish the following correspondence between a friend in the earthly body and one out of it, believing as I do, that the world should have the benefit of such tests as this of spirit-control, and of intimacy with and fraternal feelings toward the inhabitants of earth, on the part of the disembodied. For if it be a fact, which I most fully believe, that a correspondence can be carried on between the inhabitants of the spiritual and the mundane worlds, it is a most important one, and one which every rational person is interested in knowing, that thereby he may be enabled to enjoy not only the intellectual repasts thus afforded, but the gratification of the social feelings which must exist between kindred and friend, whether in or out of the external form.

I have not permission from my friend to publish the following correspondence, but will take the liberty to do so without altering one word in either letter, except in the suppression of a name and date; and will leave for the intelligent reader to decide how appropriate is the answer of the spirit to the letter addressed to him.

The facts are as follows: While in a neighboring city, spending a few days in the family of an intimate and an esteemed friend, one evening Mrs. Hatch was entranced by the spirit of an Indian girl, who gives her name as Shanendoah. A daughter of the gentleman with whom we were tarrying, inquired of the spirit if she would reply to the letter addressed to her in Boston, while her medium (Mrs. H.) remained in that city. She replied that she would, and also that she would not permit Mrs. Hatch to see the contents of either letter. At that time we supposed that "Shannie" (the spirit) would entrance Mrs. H., and reply to her letter, and seal it up, and thus prevent her from knowing the contents. Subsequently to our arrival in Boston, the young lady referred to addressed a letter to Mrs. H., in my care, and another accompanying it, in a closely sealed envelope with no other superscription than "Shannie." Shannie came and requested us to take the letter to Mr. J. V. Mansfield, No. 3 Winter St., and she would answer it through him. We complied with the request—placed the letter on Mr. Mansfield's desk, superscription side down, and stood by him while he placed his hand upon it and wrote "M———." He remarked, "that is a queer name; I do not know what it means, but you can put the letter into your pocket and keep it, and they will reply to it." I did so, and *Mr. Mansfield never saw the letter afterwards.* A few days subsequently, he handed me the reply, also closely sealed. I enclosed both in an envelope without knowing a word of the contents of either, and forwarded them to my friend. By return mail, we received copies of both letters, accompanied by the following statement: "I was very much surprised, as well as delighted, on opening it to find that the letter I wrote to Shannie had been answered without having been opened, and by one, too, with whom I had not the slighest acquaintance. Mr. Mansfield could not have answered it more correctly had he read the contents, and I doubt, if as satisfactorily then." But we will let the letters speak for themselves:

LETTER TO THE SPIRIT.

M———, Nov. 4, 1857.

MY DEAR SHANNIE:—I am afraid by this time you will think that spirits in the flesh are not as particular in keeping their engagements as those who have left the form. The excuse I have to make is simply this—that I have been waiting for Cody to write to me, then I thought I would answer her letter, and at the same time enclose one to you. That evening after Cody left, I was sitting in my room, when I felt a strong impression to sit, and accordingly yielded to that impression. In a short time I was influenced, and wrote your *name*, (which I have several times since). I also wrote a few words to grandma, which were signed "Shannie." At that time I believed the influence to be *yours*, but now I am in great doubt about it. I wrote at another time that Cody had lectured in Boston on the Sunday evening previous—which I found out from her letter was not the case. Now, if that was not your influence, will you please tell me whose it was? I do not think I did it myself, although I was impressed with every word. I would like you to explain it to me, as I feel that whatever you say is correct. I have been sick with a dreadful cold since you left us, but have now quite recovered, and Tulip has one. I cannot say whether she has taken mine or not. She says she wishes you could prescribe for her, for no other one will (or seems to), and it is very uncomfortable.

You can let Cora see this, Shannie; but I would rather you would not let her see the answer, as I like always to have the first reading of my own letters, and I will let her read it when she comes here. Please send me word if you have visited me—and if so, at what time—for I would like to know if I was conscious of your presence. Hoping to hear from you very soon, dear Shannie, I will say, ADIEU.

REPLY.

MY DEAR MORTAL FRIEND:—You have at last dictated some few lines to me in sealed form, Nov. 4th, submitting them to the medium, through which Shannie never has before communicated or attempted to control. So, then, if I should not talk to you as I have wont to do, through my child *Cody*, then do not think it is not your old friend *Shannie* that is speaking to you. We have to work with such instruments as we have given us. So, then, to the reply.

As you in yours before the medium seem to be penitent, for so long neglecting me, Shannie will forgive, hoping you will do better in the future. I do not however think, my dear one, that you have intentionally neglected to keep your promise with me, but '*ittle carless somtime*. You should not wait for Cody to write you. You must not expect she can be constant in fulfilling all her promises of engagements, though she would if she could; but so is she tilted about from place to place, poor human nature fails to do its part frequently, and then we are not able to fulfil on our part. You tell me the evening after Cody left, you was in your room, when you felt a strong impression to sit for spirit manifestation. You obeyed; the result of the sitting was that you wrote my name, and also a few words to *grandma*. Dear, dear one, you was not mistaken from whence this control was; it was your old friend *Shannie*, though you I could not control fully.

And this was where the mistake appears in yours. My object was to tell you that Cody did *not* lecture in Boston the Sunday evening. You wrote that she *did*. You took your hand from the paper after you had written *did*, and before you placed it to the paper again that influence which would have written *not* passed; consequently the next word would be *lecture*. Now this is as near as I can explain it to you.

You tell me you have been afflicted with bad cold. Well now I am pleased to have you tell me all these instances; but, darling, do you think Shannie has not been cognizant of all your going out and coming in? Yes, she has, most assuredly; but, dear one, you are now better, thank the Great Spirit.

What is the matter with our meadow posy, Tulip? Guess she dance too long round the council fire, bare-headed. She may have bonnet on, but not much on head, and so she take cold; but I see Tulip much better now.

My Cody girl will dress warm soon—have many, very many skins, very nice. Her brave take much good care of *my child Cody*. She come to see you by and by, then you see the fine skins. Cody speak in Boston last night. She speak among bad spirits Tuesday eve—treat Cody much bad. Fiddlestick and Shannie make them take back by and by.

Now be good, be wise. Say to your brave [father], Shannie comes much to his wigwam, when he no think she come. Will write through your own hand often, if you will be ready when I impress you. Good bye, dear one. From your SHANNIE.

The spirit, as seen in the letter, calls Cora *Cody*, as is the general custom. A day or two previous to Shannie's writing this letter, I had purchased for Mrs. H. a large fur cloak, which was the "many skins" referred to. The "bad spirits" on Tuesday eve, has reference to the affair in Lynn, which occurred on the previous Tuesday evening, when a few of the "plug ugly" school undertook to get up a disturbance in her lecture.

I have but one word more to say. Mr. Mansfield devotes his entire time to the use of spirits in replying to their friends through him. I am sorry to say that a large number who write to him do not even pay return postage, and two-thirds of his letters are without compensation. It is ungenerous and unmanly on the part of his correspondents, and I have urged upon him, the necessity of destroying all such letters as soon as they reach his office. His price is $1.00 (not one-half what he should have), and his big and noble soul does not enforce the payment of even this. He has a family to support, and those who take up his time, should pay him their honest bills. A correspondence with spirits, and that, too, while in the very act of defrauding their neighbor, is a conglomeration of inconsistencies which I should suppose but a few could be found to practice. Nevertheless such is the case. Truly Yours,

BOSTON, Dec. 18, 1857. B. F. HATCH, M. D.

For the New England Spiritualist.

HOW DID SHE LEARN THE FACT?

MR. NEWTON:—There has *recently* come to me one of those tests which we all wisely require before we yield to belief that spirits could be the authors of things said by mediums. I mean tests which involve the fact that the thing spoken had not been, because it could not be, learned by either the medium or any other person present, through man's recognized processes of getting information. The case now before me is of no general interest excepting as it bears upon that point.

On Monday, Nov. 23, I called upon Mrs. T. H. Peabody, No. 1 Avon Place, to obtain through her, if possible, an examination of a little niece I have in California, who, from some affection of the spine, has become, or rather had become, a cripple. In her clairvoyance, accompanied by a spirit-physician, as she said, and also by the spirit-mother of the little girl, Mrs. Peabody soon made the trip to California—the doctor made his examination, and prescribed. But when there they made observations, unsolicted by me, upon my brother, the father of the little girl. When they stated that he was bilious, but yet less so than he had been, I credited the account, because in his letter to me of Oct. 1st, received Nov. 1st, my brother stated that he had just recovered from a bilious fever. The spirit-doctor did not, however, regard that as his chief difficulty, for he saw so severe an affection of the kidneys, that he begged me to write to my brother urging him to avoid lifting and all heavy or hard work, for otherwise this disease will give him most serious trouble in future years.

Such a statement seemed to me highly improbable, because Ansel W. Putnam was, when he left Massachusetts, four or five years ago, an uncommonly stout and strong man, able to lift and work as only a few can, and not only able, but willing. And all his letters up to the last two have represented him as retaining, in his new home, his former size and strength and industrious habits as a tiller of the soil. Neither with him nor with others in the family, has there ever been, to my knowledge, such an affection as this unseen doctor described. Improbable, however, as the account seemed to me, when writing to him on the following day, concerning his child, I appended what had been said about himself. A week elapsed, and on the 1st of Dec. there came through the mail, a letter of his to me, under date of Nov. 1st, from which I make the following extract:

"After getting over the bilious fever, I was troubled with some derangement of the kidneys, that has kept me weak for a long time, but not confined to the house. I have been able to be out about and see to the work, but not able to do hard work."

Now it is certain that his relatives here knew nothing of this trouble prior to his examination by the spirits; he resides sixty miles inland from San Francisco, and is not among neighbors who correspond with people in this vicinity. At Oct. 1st, he makes no mention of the trouble, and only a single mail intervenes between the one bringing his Oct., and that which brought his Nov. letter. The medium never had knowledge of him. What, then, is the mental law by which she obtained her knowledge, if it was hers, an entire week in advance of the mail? This seems certainly a case in which information was obtained which had no previous lodgment in the brain of either the medium or any one else present.

ALLEN PUTNAM.

ROXBURY, Dec. 4, 1857.

For the New England Spiritualist.

LECTURES IN RUTLAND.

RUTLAND, Vt., Dec. 19, 1857.

BROTHER NEWTON:—In the last *Spiritualist* I noticed, under the head of "Notes by the Way," from Dr. Mayhew, an account of his late travels and lectures in Vermont and New England, commencing at Rutland.

Dr. Mayhew was a welcome visitor in Vermont, and I am happy to add my testimony as to his merits as a lecturer and advocate of the Harmonial Philosophy. I think I speak the sentiments of nearly all who listened to him, whether Spiritualists or not, when I say that he stands second to none who have lectured in our part of the State. He is doing a noble work in bringing men unto a knowledge of the truth, and dispelling the dark clouds of error and superstition that enslave the souls of thousands in our land. May peace and joy attend him in his heavenly mission, and may the united hosts of the unseen world, stimulate him on to every good word and work, until "every knee shall bow, and every tongue confess" this great and everlasting truth.

We have recently received a visit from the youthful medium, Henry A. Johnson, of Prattsburg, Steuben Co., N. Y. He has given public lectures in several towns in this part of the State to very good acceptance. He spoke at a private circle in this village, and many unbelievers present were perfectly astounded. The intelligence that spoke through him took for his subject "The Reward of Virtue and the Punishment of Sin;" also answered the question which is upon the lip of every skeptic, "What good does Spiritualism do?" and closed with an address to the true believers in the Harmonial Philosophy; urging them to be steadfast in their faith, and not only *believe*, but *live* their doctrine, and thereby show unbelivers that some good thing *can* and *does* come out of Nazareth. The subject was handled in a masterly manner; and in regard to eloquence, logic and sound reasoning, I should pronounce it of the highest order. Considering his youth and the general turn of his mind in his normal condition, I consider him one of the most extraordinary trance mediums in our country.

He returned to Massachusetts from here via Springfield, to meet his appointments up to Jan. 15th, at which time returns to his home in Prattsburg.

Yours for truth, NEWMAN WEEKS.

Spiritual Phenomena.

MORE PHYSICAL FACTS.

Mr. Benjamin Lewitt, of Fallasburgh, Mich., relates the following, in a letter to the Boston *Investigator*:

I am a believer—yes, I may say a *knower*, that disembodied intelligences, which purport to be human spirits, do now communicate with earth's inhabitants, and, in spite of the skepticism of some of your correspondents, it is a positive fact that tables and other heavy *bodies* are frequently moved without any contact by human beings in the form.

I have seen our stand, to which I fastened small brass rollers, moved about the room as though it was a thing possessed of life, when we all sat back from it, in broad daylight. It has also been held to the floor by purported spirit power, so that a strong man could not raise it, no one touching it but the man who was vainly trying to lift it. Then, by request, he was enabled to raise it by applying his little finger under it. The same stand has been lifted up a foot from the floor, and thrown violently over, when no one was within two feet of it. This was in the light. The spirits have, since we excluded the light, performed the more wonderful feats of writing upon blank paper, playing beautifully upon the tamborine, the accordeon, and the guitar, and bells, carrying these instruments around the room over our heads, frequently twisting the screws and tuning the instruments.

Whilst none but our own family are in the room, and a young man who is to work for me, his hands confined in mine and the members of my family taking hold of hands, sometimes three or four instruments are taken up and played at the same time. Also the tin trumpet has been taken up and whispered through in our ears, then striking the ceiling of the room, moving with the velocity of a bird, flying to the other end of the room, sounds frequently being made through it while moving. At one time, our accordeon was moved quickly around the room, and was torn into pieces by the spirit hand which was trying to play upon it, and thrown into the circle, because the instrument was a poor one and out of order. At another time, the tamborine was beaten so loudly and violently by spirit hands, that the head was burst in, and the instrument thrown on the floor.

These are facts, occurring in my own private dwelling, and they are done at times when none but myself and wife have been in the room, and her hands in mine; and one night last week, the accordeon was taken out of its box and played when all our family had retired to bed, and no earthly form in the room at the time. These are facts which free-thinking Infidels ought not to sneer at, but calmly investigate. Don't let them imitate the bigoted priests, who, because it does not support their system of sending us to a hell of fire and brimstone, call it either all devil or all humbug.

INFORMATION IN A DREAM.

Mr. Joel H. Clayton. of Clayton's Mills, S. C., communicates the following to the *Telegraph:*

As you desire facts in the spiritual phenomena, I send you this: In the spring of 1848, there lived a young man in the city of Mobile, Ala., who was requested by his friend, Dr. Williams, of that place, to spend the summer with him, while his (the Doctor's) wife was gone on a visit to her parents in this State, the first time after her marriage and removal to Mobile. After she had been away some seven or eight weeks, one night about one or two o'clock, the Doctor had a dreadful dream about his wife. He dreamed that she was very ill, and about to die; that she gave birth to a child and had dashed its brains out against the wall, in the paroxysms of her dreadful pains. He awoke, trembling and unhappy, and could not shake the awful vision off. He went to the room and awoke the young man, to whom he related his dreadful dream, and asked him what it meant. The young man was unable to console his mind, but advised him to note the day and hour he had had the dream. He did so, by putting it on the plastering of the house behind a window-curtain, with a pencil. The next mail from Carolina brought a letter from his wife's friends, stating her illness and the loss of a child, almost as he had dreamed, save that she did not beat its brains out against the wall; and that all took place precisely at the time he had the dream, as the letter and the pencil-mark behind the window-curtain showed.

Now, "how was this?" was always a question in the minds of both the young man and the Doctor, and neither of them, at the time, was wise enough to explain. Years rolled away, and they were still unable to explain the dream. At length, in the year 1855, the young man became acquainted with the philosophy of Spiritualism, and then all was explained. What had remained in his mind for years as an unsolvable mystery, was now scientifically and satisfactorily understood. The guardian spirits of the husband and wife transmitted this information concerning the wife, and impressed it upon the mind of the husband, although they were hundreds of miles apart. This is the simplest way of accounting for it, though there are others, perhaps, more philosophical and better unfolding the laws of nature. Whether the Doctor is yet able to account for the mysterious dream or not, I have not learned. If he be a Spiritualist, that is, a scientific one (and he must be of that sort if any, for he is a somewhat scientific man), he thoroughly comprehends the causes of the dream, to him once so profound a mystery; for to Spiritualists there are no very great mysteries, and they can say of them, as St. Paul said to the Athenians, which was thus, save that I have altered the original to suit the occasion, "For as I passed by, and beheld your puzzles, I found an altar with this inscription: To THE UNKNOWN POWER. What therefore ye ignorantly puzzle yourselves at declares Spiritualism unto you."

LETTERS RECEIVED.—E. S. Fairfield, W. E. Angel, A. H. Weed, H. Gould H. Chase, D. Robinson, G. Bailey, G. W. Samson, T. Haskell, G. W. Wilson, M. Robinson, A. Bird, E. Hall, A. Dickins, O. Barnes, H. P. Osgood, R. S. Holden, M. E. Browne, J. M. Pool, W. Collins, A. Gale, S. Bosworth, H. E. Balliere, A. C. Stiles, J. Rogers, E. E. Pitcher, C. Brigham, F. L. Wadsworth, W. A. Danskin, G. R. Randolph, C. Clements, W. H. Bussell, N. Weeks, S. B. Brittan, C. W. Bateman, L. G. Davis, C. G. Taylor, S. W. Stuart, A. B. Flint.

SPECIAL NOTICES.

Dr. C. C. YORK will be in Portland for a short time, and will respond to any calls for his services in that vicinity.

A. B. WHITING, of Michigan, may be addressed at Providence until January 10, and will answer calls to lecture in the vicinity on week evenings until that date.

GEORGE STEARNS, author of "The Mistake of Christendom," will answer calls, in any direction, to lecture on the various Impositions of Ecclesiastical Authority, as well as on the Rational Evidence of Life after Death, and Prospective Happiness therein. Address, until further notice, West Acton, Mass.

LECTURERS AND TRANCE SPEAKERS.

Let it be understood that in announcing these names, we make no endorsement of the teachings of these several speakers. Those who speak in the normal state are expected to present their individual views of truth, each in his or her own way; while those who are used as instruments for disembodied intelligences do not themselves undertake to be responsible for what is spoken. Truth must bear her own credentials.

LECTURERS.

Dr. JOHN MAYHEW. (Now travelling in the West.)
D. F. GODDARD, Chelsea, Mass.
J. W. H. TOOHEY. (Now travelling in the West.)
ALLEN PUTNAM, Esq., Roxbury, Mass.
Miss C. M. BEEBE, (now in Boston.)
GIBSON SMITH, South Shaftsbury, Vt.
STEPHEN MORSE, Springfield, Mass.
A. E. NEWTON, Editor *N. E. Spiritualist*, Boston.
S. B. BRITTAN, Editor *Spiritual Age*, New York.
Rev. T. L. HARRIS, 447 Broome street. "
R. P. AMBLER, Baltimore, Md.
WM. FISHBOUGH, Telegraph Office, New York.
CHAS. PARTRIDGE, " " "
Dr. J. R. ORTON, " " "
HENRY H. TATOR, Editor *Spiritual Tribune*, Chicago, Ill.
Dr. R. T. HALLOCK, corner Christie and Broome sts., N. Y.
Mr. and Mrs. U. CLARK, *Ed. Spiritual Clarion*, Auburn, N.Y.
R. P. WILSON, New York.
JOEL TIFFANY, 553 Broadway, New York.
DANIEL PARKER, M. D., Billerica, Mass.
R. D. CHALFANT, Esq., 836 Race street, Philadelphia.
S. C. HEWITT. (Now in the West.)
JOHN HOBART, office *N. E. Spiritualist*, Boston.

TRANCE SPEAKERS.

Mrs. B. F. HATCH, at present in New York.
Dr. C. MAIN, 7 Davis Street, Boston. (Healing Medium.)
Mrs. J. H. CONANT, Boston.
Miss ROSA T. AMEDEY, Roxbury, Mass.
Miss SARAH A. MAGOUN, East Cambridge, Mass.
L. K. COONLEY. (Now in the West.)
F. L. WADSWORTH, Office N. E. Spiritualist, Boston.
JOHN M. SPEAR, Melrose, Mass. (Now in the West.)
Mrs. SARAH B. ELLIS, Hanson, Mass. (Healing Medium.)
Mrs. JOHN PUFFER, North Hanson, Mass.. (Healing Medium.)
Miss A. W. SPRAGUE, Plymouth, Vt.
Mrs. M. S. TOWNSEND, Bridgewater, Vt. (Healing Medium.)
Mrs. M. F. BROWN, South Royalton, Vt. (Healing Medium.)
AUSTIN E. SIMMONS, Woodstock, Vt.
Mrs. A. M. HENDERSON, Newtown, Ct. (Psychometrist.)
Mrs. H. F. HUNTLEY, Paper Mill Village, N. H.
N. S. GREENLEAF, Haverhill, Mass.
HERVEY BARBER, Warwick, Mass.
JOHN G. GLEASON, Plymouth, Mass.
H. P. FAIRFIELD, Collins Depot, Mass. (Now in the West.)
WM. A. HUME, Collins Depot, Mass (Now in the West.)
Mrs. BECK, 383 Eighth Avenue, New York City.
Mrs. C. M. TUTTLE, Albion, Mich.
GEORGE ATKINS, Webster, Mass. (Healing Medium.)
Mrs. ALMIRA F. PEASE, S. Wilbraham, Mass. (Psychometrist.)
J. A. BASSETT, Salem, Mass.
ABRAHAM P. PIERCE, Augusta, Me.
Mrs. SARAH A. HORTON, Brandon, Vt.
Miss SARAH P. LAIRD, Leicester, Vt.
E. S. TYLER, Auburn, N. Y.
DANIEL NORTON, Southington, Ct. (Healing Medium and Psychometrist.)
H. B. STORER, New Haven, Ct.
JAMES H. HARRIS, Centre Abington, Mass.

MEETINGS IN BOSTON AND VICINITY.

SUNDAY MEETINGS.—Miss C. M. BEEBE, of Boston, will lecture in the MELODEON on Sunday next, at 2 1-2 and 7 o'clock, P. M. Singing by the Misses Hall.

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LEWIS B. MONROE is expected to speak at No. 14 Bromfield St., on Sunday evening next. Subject—The Presumptive Evidences of Spiritualism.

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THE LADIES ASSOCIATION IN AID OF THE POOR,—entitled "Harmonial Band of Love and Charity,"—will hold weekly meetings in the Spiritualists' Reading Room, No. 14 Bromfield Street, every FRIDAY afternoon, at 3 o'clock. All interested in his benevolent work are invited to attend.

LORING MOODY will lecture in Washington Hall, Charlestown, next Sunday, Dec. 27, afternoon and evening. The afternoon meeting will be open to the free discussion of the question, "Is there any spirit, separate and distinct from matter?"

MEETINGS IN CHELSEA, on Sundays, morning and evening, at GUILD HALL, corner of Bellingham and Hawthorne streets. D. F. GODDARD, regular speaker. Seats free.

IN CAMBRIDGEPORT.—Meetings at Washington Hall, Main street, every Sunday afternoon and evening, at 3 and 7 o'clock.

IN MANCHESTER, N. H.—Regular Sunday meetings in Court Room Hall, City Hall Building, at the usual hours.

IN SALEM.—Meetings for Trance Speaking in the Sewell St. Church, every Sunday afternoon and evening.

IN QUINCY.—Meetings in Mariposa Hall every Sunday.

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No letters will receive attention unless accompanied with the proper fee.

Mr. Mansfield will receive visitors at his office on Mondays, Wednesdays and Saturdays. Persons are requested not to call on other days. 39

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Mrs. KNIGHT, Writing Medium, 15 Montgomery place, up one flight of stairs, door No. 4. Hours 9 to 1 and 2 to 5: Terms 50 cents a seance.

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Mrs. B. K. LITTLE, (formerly Miss Ellis) Test Medium, by Rapping, Writing and Trance. Rooms No. 46 Elliot street. Hours from 9 to 12 A. M. and 2 to 6 P. M. Terms $1 per hour for one or two persons; 50 cents for each additional person. Clairvoyant Examinations for Diseases and Prescriptions, $1.

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Mrs. O. J. PUTNAM, Healing, Writing and Trance Medium; at No. 14 Montgomery place, Boston. Hours from 9 A. M. to 6 P. M. Examinations and Trance, $1 each. Writing, 50 cents each.

Mrs. L. B. COVERT, Writing, Speaking and Personating Medium, No. 35 South st., will sit for communications between th hours of 9 and 12 A. M. and 2 and 10 P. M., or, if desired, will visit families. Terms 50 cts. 34—3m

Mrs. L. B. SMITH, Writing and Healing Medium, Spirit-Seer and Delineator of Character, No. 45 Harrison Avenue. Hours from 9 A. M. to 1 P. M., and from 2 to 9 P. M. Terms 50 cents; Medical examinations and aid $1 Regular circles on Tuesday and Friday evenings; admittance 50 cents. Mrs. S. will also receive calls to lecture. 36—4t

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NEW EDITION. Facts and Important Information for Young Men. on the Self-Indulgence of the Sexual Appetite, its destructive effects on health, exciting causes, prevention and cure. By Samuel Gregory, M. D. Price 12 cents. Nearly Fifty Thousand Copies of this work have been circulated, and Agents can be advantageously employed in extending its circulation much more widely. For sale by Bela Marsh, No. 14 Bromfield street.

Remedial Agencies.

A CARD. DR. C. A. BILLINBROOK, a Highly Successful Healing Medium, recently from Philadelphia, has taken rooms at No. 2 Suffolk Place, Boston, and has associated with himself one of the best healing mediums in the country. Dr. B. has marked success in the treatment of diseases peculiar to a disordered state of the Brain and Nervous System, Indigestion and other ailments produced by a morbid condition of the Stomach and Liver. Consultations and examinations from 9 A. M. to 12 M.; 2 to 6, 7 to 9 P. M. ADVICE FREE. 2w

DR. WOODWARD, an efficient trance medium, cures by magnetic manipulations, and removes depression of mind. Persons can avail themselves of all the facilities of Mrs. Churchill's long experience. Also, Electro-Chemical, Medicated Vapor, Pack, Warm, Cold and Shower Baths. Invalid's Home, No. 6 LaGrange Place, from Washington street, near Boylston Market, Boston, Mass. M. CHURCHILL, Botanic Physician. 27—3m

TO THE AFFLICTED. Dr S. CUTTER, assisted by Mrs. G. W. Walker, Clairvoyant and Healing Medium, will attend to the wants of the sick. Office, 221 Central street, Lowell, Mass. Patients will be accommodated with board. 31

N. C. LEWIS, Clairvoyant Physician. Examinations and Prescriptions by an Indian spirit of the olden time. No. 15 Beach street. 28 3m

HEALING AND CLAIRVOYANT PRESCRIPTIONS. DR. C. C. YORK gives Clairvoyant examinations and prescriptions by receiving the name, age and residence of patients in their own handwriting, for two dollars; one dollar when present. The remedies—purely vegetable—are prepared by him by spirit directions. He also heals by the laying on of hands. He will visit the sick wherever desired. All who address must enclose a postage stamp to receive answers. Address in care of Bela Marsh, 14 Bromfield street, Boston, Mass.

THE SICK ARE HEALED WITHOUT MEDICINE. JAMES W. GREENWOOD, Healing Medium, Rooms No. 15 Tremont street, opposite the Museum. Office hours from 9 A. M. to 5 P. M. Other hours he will visit the sick at their houses.

LAYING HANDS ON THE SICK. DR. W. T. OSBORN, Clairvoyant and Healing Medium, cures the sick by the laying on of hands. Chronic Consumptive and Liver affections, and every disease which has baffled the Medical Faculty, have yielded to his treatment. His success has been in most cases very marked, and such as to give him strong confidence in the healing power exercised through him.

Terms for each Clairvoyant examination, $1. Letters, postpaid, with a stamp enclosed, strictly attended to. Office hours from 9 A. M. to 4 P. M. Rooms No. 110 Cambridge street, 3d door east of Western Hotel.

AT DR. ABBOTT'S BOTANIC AND ECLECTIC DEPOT, 214 Hanover street, may be found one of the most extensive varieties of Herbs, Barks, Roots, &c., in the United States; also, a valuable amount of manufactured medicines of approved worth. Spiritual and Mesmeric Prescriptions put up with particular attention. 12

AN ASYLUM FOR THE AFFLICTED. Healing by laying on of hands. CHARLES MAIN, Healing Medium, has opened an Asylum for the Afflicted at No. 7 *Davis street*, Boston, where he is prepared to accommodate patients desiring treatment by the above process on moderate terms.

☞ Patients desiring board should give notice in advance, that suitable arrangements may be made before their arrival.

Those sending locks of hair to indicate their diseases, should enclose $1 for the examination, with a letter stamp to prepay their postage.

Office hours from 9 to 12 A. M., and from 2 to 5 P. M.

DR. A. N. SHERMAN, ECLECTIC PHYSICIAN AND HEALING MEDIUM, of Norwich, Conn., the success of whose treatment is so well known throughout the Northern, Eastern and Middle States, expects to spend the Summer in a tour through the Eastern part of Massachusetts, and the State of New Hampshire. Those who may wish to secure the advantage of his professional services can do so by addressing a line through the post, at Boston, Mass. In cases of Lumbago (or stitch in the back,) the Doctor pledges to remove all pain in five minutes, or consent to be posted as an imposter. This offer is not made for the purpose of boasting, but as an answer to the challenge so frequently made by sceptics for a test of superior medical treatment. The poor attended without charge. Free lectures on the subject of Spiritualism will be delivered as occasion may offer. Address as above.

A. C. STILES, M. D., Bridgeport, Conn., *Independent Clairvoyant*. Terms: Clairvoyant Examination and Prescription, $2. By a lock of hair, if the most prominent symptoms are given, $2; if *not* given, $3. Answering sealed letters, $1. To insure attention, the fee must in all cases be advanced.

"Dr. Stiles's superior clairvoyant powers, his thorough medical and surgical education, with his experience from an extensive practice for over sixteen years, eminently qualify him for the best consulting Physician of the age. In all chronic diseases he stands unrivalled."
Office No. 227 Main street.

A REMARKABLE TEST. At the sitting of a circle a short time since Dr. Charles Main being present and having at the time a patient under his care that had long baffled his medical skill, inquired of the Spirit intelligence what medicine it would prescribe for the case in question. The spirit gave his name (as having formerly been well known as a celebrated physician in the earthly sphere) and replied, "Go to Dr. Cheever's, No. 1 Tremont Temple, Tremont street, and procure his Life-Root Mucilage." This was done by the Doctor, and used with complete success. At that time, the Doctor, the medium, nor either of the circle knew anything of Dr. Cheever, or that there was such a medicine to be had; and since Dr. Main has formed an acquaintance with the proprietor, he has informed him of the fact, and here gives him the full benefit of it.

The above is true in every particular. CHARLES MAIN, No. 7 Davis street, Boston.

This invaluable medicine has long been used as an infallible remedy for Consumption, Scrofula, Salt Rheum, Erysipelas, Cough, Disease of the Liver, Dyspepsia, Canker, Mercurial Disease, Piles, and all gross acrid humors. A letter enclosing one dollar will procure a bottle; or five dollars for six bottles. Will be sent to any part of the

Interesting Miscellany.

POEM IMPROVISED BY MR. WHITING.

The following stanzas are part of a poem of about one hundred lines, which was improvised by Mr. Whiting, Trance Medium, at the Melodeon, on Sunday, Dec. 6th:

FEAST OF BELSHAZZAR.

The pompous King at his table sat,
With nobles and courtiers around;
He quaffed the rich wine, and with impious hand
He swore his kingdom forever should stand.

The song went round, the unseemly jest,
The scoffing words, and blasphemous breath;
The haughty King, with his brazen arms,
Ruled o'er the fair city of palms.

But, lo! upon yon distant wall
Appeared the spirit-hand—
The trembling King with guilty fear
Looked o'er the affrighted band.

But see! the hand in words of light
Glanced glittering o'er their eyes—
Dread silence, horror, awful fright
As moving on it flies.

MENE, MENE, was writ on the wall,
And TEKEL UPHARSIN appeared to them all;
They sent for the Prophet, the King looked round—
"Thou'rt weighed in the balance, and wanting art found!"

Banner of Light.

GOD JUDGES BY THE WILL.

Let gratitude in acts of kindness flow;
Our love to God in love to man bestow;
Be this our joy—to calm the wounded breast,
Support the weak and succor the distressed,
Direct the wanderer, dry the widow's tear,
The orphan guard, the sinking spirit cheer;
Though small our power to act, though small our skill,
God sees the heart; He judges by the will!

From the Spiritual Age.

THE PRINCESS.

A VISION OF ROYALTY IN THE SPHERES.

America is rich in its Spirit mediums, lecturers, writers, commentators, public and private circles for Spirit investigation—every facility, in short, exists for engrafting what is termed the "spiritual element" upon the materiality of the physical life. In lieu of these aids, however, to a knowledge of the interior worlds around us, Europe is full of her haunted houses, her fairy groves, and magic lakes; her forests and vales, tenanted by the fantasies of the demon-world. There is hardly an old castle, or time-honored pile of brick and mortar, which is not replete with its legends of supernaturalism. Every ancient house has its array of visionary inhabitants, and every distinguished family its attendant sprite.

Following up the law of cause and effect in this world of traditionary lore, we might find some curiosities in spiritual philosophy of which our European neighbors little dream, underlying this vast stratum of superstitious absurdity; but there are, occasionally, isolated cases which bear the test of scrutiny, and present, upon investigation, sufficient corroborative evidence of Spirit-communion, to justify our belief in the tangibility of certain appearances, in contradistinction to mere visionary fables of like character. Such is the one which I am about to present. The circumstances are well known enough in the circles where they transpired, but they have never obtained sufficient credit to justify their narration to the world, except as mere hearsay; in fact, they are too intimately connected with persons now living, to render their publication, in a direct form, agreeable.

In the suburbs of the great modern Babylon, London, there is a large and splendid old mansion, whose every stone teems with historical associations. It has a vast, grass-grown court in front; a grove of splendid old forest-trees adorning its park in the rear; there are noble terraces, with the ancient urns, the old-fashioned sundial, mouldering statues of dead kings and emperors—in short, every attribute of the mediæval splendor which distinguished the abodes of royalty in the middle centuries. There are memories in every stone of this now mouldering pile. The diamond panes are each consecrated to some fugitive monarch, who was there concealed, or escaped through its narrow casement; or recall some fable of midnight spectral form, belted knight, or beruffed dame, who, with ghostly tread and flickering lamp, glances athwart the deserted windows at the lone, small hours of night in that abode of dim, by-gone memories.

At the time when I visited this place, it was in possession of the widow of a Presbyterian clergyman—a lady of austere manners and reserved life; and it is a passage in her history which I am about to relate. Her predecessor in this house was the celebrated Princess B., a scion of a noble English family who had married into the Royalty of another country. The Princess had been long famous for her beauty, no less than infamous for her gallantries. At a very old age, this disgraceful representative of a very large class among the aristocratic circles of Europe, was celebrated for the perpetration of intrigues, which would have stained any period of life, but which attached treble infamy on an advanced and notorious old age. With the exception of this dark stain, the Princess bore a character for large benevolence and kindliness of heart; and though the more refined and delicate sentiments of her own class were in disgusting repulsion to her infamous celebrity, she still maintained a large circle of toadying dependants, and even fashionable notorieties around her. At the age of *ninety* years, this miserable, painted specimen of a worn-out but still vain coquette, used to boast of the conquests which the sight of her still beautiful arm would make upon casual passengers, to whom she was accustomed to display its fair proportions, when seated in a balcony, studiously arranged for the purpose.

It was about this time that, finding the inevitable hand of death tugging at her world-loving heart-strings, she sent into the north for a young lady who had lately become an orphan, and who, being a near relative of and very much beloved by the Princess, she determined to adopt as her heiress. This young lady had been educated in strict seclusion. At an early age she had been betrothed to a nobleman, to whom she was deeply attached, and until the time when the Princess sent for her to become a member of her household, the world and its ways were entirely unknown to her. During her residence with the Princess she learned, for the first time, the nature of the disgraceful reputation which was attached to her protectress. She also heard with dismay, but entire incredulity, that Lord L., her intended husband, was among the list of notorious *roues* whose name was most intimately associated with the infamous Princess.

To the pure all things are pure. Geraldine, in her own unconsciousness of vice, deemed its existence in those she loved a mere slander, and pertinaciously refused to accord her belief to any of the innumerable tales of infamy which everywhere met her, in reference to both her protectress and her lover.

Finally she became compelled to doubt, even though she would not believe, and it was in a state of mind bordering upon anxious uncertainty, if not entire distrust, that the hour for the departure of the Princess to her long account came at length, leaving the young orphan, Geraldine, the heiress to her wealth, and the sole possessor of the above-named old house, with its long list of traditions and visionary histories.

At the death of the Princess, Lord L. urged his suit for the hand of the fair heiress with a pertinacity which she could scarcely resist. She loved her betrothed most fondly, but the distrust of his character which had grown up in her mind, since her residence in town had made her acquainted with the more than doubtful reputation which he bore, perpetually influenced her to defer her intended union. A vague feeling, for which she could scarcely account, seemed forever suppressing the assent which would rise in her heart at his earnest solicitations for their immediate union, ere the words could reach her lips. In after life she was accustomed to say, she always thought *yes*, but a power stronger—it almost seemed *independent* of herself—would compel her to say *no!*

One evening, or rather one night, she had parted with her lover at a late hour, after faithfully promising that the next day should decide the long-deferred question of their wedding-day. An unusual weight hung upon her spirits. She seemed anxious to detain her lover, yet ashamed of the undefined feeling of terror for which her strong sense could not account, she refused to yield to the suggestions of her unconquerable desire to recall him to her presence. Hoping to dissipate her unaccountable restlessness by change of scene, she caused a bright fire to be lighted up in what was once the state apartment of the mansion, and here, after all the domestics had retired to rest, she seated herself, endeavoring to create an artificial desire for repose by fatiguing herself with study.

Geraldine had been seated among her books and papers for some two hours, when the distant tolling of the huge hall clock reminded her that the hour then sounding (one) was that of the departure of her deceased protectress. From that moment, all her efforts to concentrate her mind on her studies were in vain. The sole idea that *would* possess her fancy was, what was the condition of the soul of the dead Princess? Did she then live? Was she in a conscious state of existence, and, if so, what might it be?

The Princess, with the same anomalous condition of mind which invariably sends the week-day sinner to church with the most punctual regularity, and chants the loudest responses from the lips of the grossest immorality, always retained in her family a domestic chaplain; and the gentleman who had officiated in this capacity during her lifetime, still remained in the house, awaiting another appointment. He was a man of austere manners and appearance. Geraldine had never held communion with him, because an innate feeling of repulsion seemed to divide them; but now, she remembered his presence in the house, and a feeling of relief stole upon her as she determined, despite the lateness of the hour, to send for and discuss with him the question which deeply agitated her mind. Taking a night-lamp in her hand, she proceeded to find the chamber occupied by one of her maids, and having succeeded in arousing her, she desired her to dress herself quickly, wake up the Priest, and bid him attend her in the room she had lately quitted.

To this room Geraldine now returned, and on entering it was amazed at the glare of light which met her view. It was a vast and spacious apartment, hung on all sides with splendid tapestry, and lighted upon state occasions with twelve brilliant chandeliers, which hung at regular intervals around the walls. She had caused some wax lights to be placed on a table, near the huge, open fire-place, and these, as far as she could remember, were the only lights she had left; these, too, she knew only shed an imperfect lustre into the far recesses of the vast chamber; but now, to her utter amazement, every sparkling girandole blazed with light. The whole room was dazzlingly illuminated, and although the astonished lady knew that every domestic but her lately aroused attendant was fast slumbering, and that, too, in a distant part of the house, she began speculating as to who could have lit up these many dazzling lamps, and in so short a space of time. Even in the midst of her wonderment, she felt an irresistible impulse to traverse the room, and, ascending the steps of the "dais" which occupied its farthest end, she seated herself, she knew not why, beneath the velvet canopy which, in old times, had been appropriated to Royal guests.

No sooner had she done so, than she felt some one pressing close to her side. Faint and almost dead with terror, she sunk back in her seat, closing her eyes as she did so, either from irresistible impulse or the weakness of fear. The next instant the well-known voice of the Princess sounded in her ears, saying,

"Geraldine, be not afraid; it is I."

Unable to answer, but entirely conscious of the appalling presence of the dead, the terrified girl yet had presence of mind enough to remember, and reiterate mentally, her burning desire to understand the condition of of her departed friend. It seemed as if her voiceless question was understood, for again the familiar voice spoke to her.

"I am neither in heaven nor hell, Geraldine; but in the place called the spheres."—A pause.

"*I thought a question,*" the lady was accustomed to say, "and again the answer came:

"'The spheres are conditions of beings which we ourselves create in our earth-life. *I made my sphere*—judge of its nature by the appearance of its inhabitants!"

"At the last words, I felt compelled," adds the narratress of this scene, "to unclose my eyes. I sat upright and looked around me, but I rubbed my eyes and turned again and again in my seat, rising up and sitting down. I could not convince myself that I was actually awake, although I *knew* I was not asleep. The room was crowded with lords and ladies, knights, kings, queens, and princes. Some wore diadems and royal robes, and others merely the adornments of high rank and place. They were, as it seemed, performing a slow and solemn measure, and though I heard no music, I felt that it was being played, and that the visionary dancers kept time to its beat. But the strangest portions of the scene consisted, first, in the fact that nearly every high and noble knight or dame had, for partner, some man or woman whose appearance betokened them to have sprung from the very lowest, poorest, and most degraded ranks of life, and that every face, although I clearly distinguished them to have *once been human*, bore the lineaments of some disgusting *animal*.

"In an instant, as by intuitive perception, I could read the entire history of the people around me, in these revolting traits of animal life. They had cultivated animal passions in their human nature, and oh, miserable result! Their disembodied spirits presented the horrible stamp of their perverted natures, engraved tangibly on their spirit forms. I beheld, too, with lightning instinct, that while each sought, as a necessity, the companionship of the other, they loathed each other's appearance, and were engaged in exchanging taunts and revilings at the folly and vice which had thus disfigured them.

"As I gazed on, understandingly but in deep awe, a conviction of retributive justice possessed my soul, and I seemed able to read these people's very lives, in the *sphere* which they had made for themselves after death; but they were phantoms. I sometimes question, real and individualized as they appeared to me, whether I I actually saw, or only fancied I saw, them; for in a space of time, less than it takes me to detail the fact, they all melted into thin air, and I was again alone—no, not alone!—God of mercy! what form did I then behold, hobbling up to my seat, as it were, out of the very vacancy which had lately been filled with the visionary waltzers! The Princess B. approached me, even as she used to look when arrayed for her hideous conquests, a disgusting caricature of old age, in fashionable life. And yet a change—*such a change*—was there! Those features, which had ever beamed in kindness upon me, I felt, I *knew*, them to belong to her shape, and yet, they, too, no longer wore the *human stamp!* I looked *curiously*, again and again; wonder, and not fear, was the paramount feeling of my mind; for, as sure as I had eyes to see and a mind to receive the impression of those eyes, I beheld the Princess B. changed, or stamped, or engraved, in some way that I can never make another comprehend, with all the characteristics of a most loathsome and disgusting animal. I saw her life—her most degrading life—in this. I saw her every past action, in all its animal monstrosity. I knew it was one and the same thing. The animal *mind* was now the animal *form*, and yet the divine principle of the soul remaining. I also saw grief, shame, regret, remorse—and, withal, miserable longings for the past enjoyments of her miserable career. Oh, that memory could cease forever! if its death in my mind were but to close all recollection of this loathsome but piteous apparition. I wept; I am now conscious, even at this distant hour, that I did weep in agonizing sympathy over this self-degraded being, and I fancy that the wretched creator of her own *sphere* wept too. Her voice was softer, and I fanced her form less repulsive, as I heard her say—

"'I am not in heaven nor in hell, Geraldine; *only in the spheres!* I have made my own sphere—it is that of the sensualist—a Spirit-home for human souls with animal propensities. Every vice has its sphere, Geraldine: Lust, avarice, passion, pride, murder. The *hypocrite is in them all!* All sinners are hypocrites! They do not dread to commit vice; they only fear to have it known. Oh, could they but appear on earth as they do in the spheres, they would not dare to make themselves the loathsome things they must become! On earth, Geraldine, you look upon mankind as they appear; in the spheres, *as they are;* and *as* they are, so is their heaven and hell. Did ye mark that monstrous, brutish thing that led the "*brawls*" yonder?—dancing with a woman more abject, low and vile than the gutters of your most degraded cites could send forth. That monstrous image once wore a *royal crown*, and bore the sceptre of England's virtuous realm!"

"Oh, that I could awake from this horrible dream!" I cried; "this is too horrible! Let me awake, oh let me awake!"

"Thou art *not dreaming*, my child," answered the sad voice; "and to prove to thee the truth of this momentous hour, know that by this time to-morrow night, a fresh partner will lead out the Princess B. in her midnight "*brawl.*" You know him as a man, Geraldine; behold him now as a Spirit."

"What next followed I have no power to describe. It seemed to me that I saw Lord L. hastily traversing the space before me; another was with him, whom I could not see. It was a man; but his back was toward me; and—they were fighting! I heard the clash of swords!—I saw hasty passes—and another moment—I beheld him—the beloved of my heart—stretched out on the ground a lifeless corpse! There was a deep and fearful gash on his face—and the blood seemed to flow from the wound in a deluge! I would have shrieked aloud, for the whole scene no longer bore the shadowy impress of a dream, but seemed to be an actual, tangible reality before me; but the cry I would have uttered died upon my lips—the body passed away from my sight, and in its place stood the unhappy Princess, leading out my lover to the ghostly dance! I did not see his face, but I *felt* its import—and I knew that a fresh hypocrite had been stripped of his mask, and a new human soul with an animal spirit had been added to the sphere of the sensualist!

"At this moment another voice struck upon my ear. It was that of Mr. R., the Princess' chaplain, exclaiming, "My dear madam, what has happened that you summon me at this late hour, and why do I see this room illuminated as for a festival?"

"I started up—the figures were gone! but the *lights remained!* Who had lighted them, I know not. All the dreadful past was stamped upon my mind with horrible distinctness. I repeated it to Mr. R., calmly, deliberately, consecutively. He listened to my story with equal calmness; he never uttered one word of doubt as to its veracity or reality. He has told me since, that he *could not do so; for he believed every syllable I uttered.* Our conversation lasted far into the hours of morning, and it determined mainly the next day's action.

"With the earliest possible hour, I sent for Lord L. I offered him my hand upon two conditions; the first was that he should accept it *instantly;* the second, that immediately after the ceremony he should depart with me for the Continent, and never leave my side for three whole days.

"Lord L. did become my husband within one hour after I had sent for him.

"The world was scandalized, and busied itself enough with our hasty and 'suspicious' union. I heeded none of these things. They never could know my incentives to this hasty proceeding—vain, alas! as it was inconsiderate.

"My husband would *not* comply with my *second* condition. Prayers, entreaties, tears, and even menaces, uttered in my deep agony at his anticipated fate, were all fruitless. 'To-morrow,' he repeated, 'would be soon enough.' What fatality hung, like a leaden weight, on my lips, preventing me from disclosing to him the circumstances of my fearful vision, I know not. I could not speak of it to him; but only joined my entreaties with those of our chaplain, that he would not attempt to quit my side. To this 'flattering request,' as he termed it, he yielded so ready an acquiescence, that I was completely thrown off my guard; and when, at length, I parted with him to dress for dinner, I had dissipated the gloomy fancies of the past night of horrors, and began to speculate, with something very like dismay, upon the precipitate act into which my frenzy of fear had hastened me. It was with only a dim perception that I was indeed Lord L.'s wife, that I quitted my dressing-room, about half-past seven, and hastened to join my newly-made bridegroom in the saloon.

"He was not there! The chaplain was standing in the balcony alone! Where was my lord? I inquired. A valet handed me a sealed letter—it was *his hand-writing!* To this day I have no memory of the action by which I broke the seal and perused these words:

"'Dearest Geraldine—An engagement of the deepest importance, and paramount necessity, will detain me from your side for one hour. I could not speak of it earlier, because it might have robbed me of the joy of calling you my wife; but even in this unlooked for happiness, the call of duty and honor must be obeyed.'

"Of the hours that followed, I have no distinct perception. Our friend, the chaplain, with more composure than I, in my utter wretchedness, retained, sent out spies in all directions to trace, and if possible to arrest, what we both felt assured was intended, namely, a duel. These efforts were at length successful—successful in so far as tracing the evidence that a duel *had been fought*—for there, with his cold, dead face upturned to the silent stars, in a remote corner of my own park, lay the lifeless form of my late husband!

"That night, *at one o'clock*, I sat by his cold corpse, pondering on the fearful revelation of the preceding night; the fatally fulfilled prediction, and the possible condition of the spirit of the duellist, killed by the husband of a woman whom he had seduced."

The above details were furnished from the lips of the heroine of the strange history. Her singular fortunes had often been the subject of public comment; her hasty marriage with one of the most notorious *roues* of the day; his awful death, on the very night of his wedding—that death coming from the hands of his most familiar friend, whose wife he had basely betrayed—the whole eventful story, crowned by the noble widow's subsequent union with an humble clergyman, who resided in her family as chaplain, all contributed to render her, for many years, an object of public curiosity, interest and scandal. When I saw her, now four or five years ago, she was a very old woman, leading a solitary and austere life, in her gloomy mansion of evil and supernatural report, from which, it seems, she had never strayed during the course of her long life.

She told me that her existence, strange and solitary as it appeared, had been entirely colored by a vision, occurring to her in very early life. She expressed her entire belief in the possibility of the return and appearance of departed souls; and in a moment of confidential intimacy, assured me that she held frequent and salutary intercourse with the Spirits of the dead. But it was from the lips of a domestic, who had for many years enjoyed her undivided confidence, that I learned the above details of her mistress' singular and unaccountable theory upon the condition of humanity in the life beyond the grave.

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